



الموجز في صفة صلاة النبي

وصيامه وقيامه واعتكافه

**A Summarized Description Of The
Prayer, Fasting; Night Prayer And
I'tikaaf Of The Messenger Of Allah
(May Peace And Blessings Be Upon Him)**

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Description of the Prayer of the Messenger of Allah **(May peace and blessings be upon him)**

Salah (Prayer): The Second Pillar of Islam

According to a consensus of the companions of the prophet (May peace and blessings be upon him), someone who abandons the Salaah (prayer) has committed kufr (disbelief).

Walking to the Prayer

Walking to the masjid with a pure intention is essential and no specific Dua (supplication) has been established from the Messenger (May Peace and Blessings be upon him) whilst walking to the masjid. It is recommended to walk with tranquillity and not to hasten unless there is fear of missing the salah or a Rakah (unit of prayer), in which case an individual may walk slightly faster.

When entering the masjid a person should recite:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“O Allah, open before me the doors of Your mercy”, entering with his right foot first. Thereafter, it is recommended for the individual to pray Tahiyatul masjid (Prayer of entering the mosque). If one decides to sit before praying Tahiyatul Masjid, to eat or drink something, or to take a short rest, they may do so and it is fine for them to stand and perform the prayer afterwards.

Shortly Before the Prayer

Again, no particular Dua or Dhikr (Remembrance) has been established from the Messenger (May peace and blessings be upon him) just before beginning the Salaah (opening takbir); however, He (May Peace and Blessings be upon him) would be preoccupied in straightening the rows for Salaah and using Siwak (tooth stick). To stand close to the Imam has its virtue, however, there is no difference between standing on the right side of the row or the left side (in terms of virtue), but it is best to stand directly behind the imam.

Intention

Intention should be made in the heart, and to utter it audibly is an innovation.

Facing the Qiblah

The Qiblah (direction of prayer) is towards the Ka'bah in Makkah, Saudi Arabia.

It is mandatory to face the Qiblah during Salaah whether the prayer is obligatory or optional, except for the person who is unable to e.g. a person praying on a plane or a ship that turns away from Qiblah, such a person should begin their Salah facing the Qiblah and there is no issue if the direction changes whilst they are performing it. It is also permissible to pray the optional prayer in a car or any other mode of transport (during travel) by gesturing the movements of the prayer, without having to face the Qiblah.

It is a Sunnah for the Imam and the one praying alone to place a Sutra (barrier) in front of them. The distance between themselves and the Sutra should be three arm lengths.

Beginning the Prayer

The person praying should say الله أكبر whilst raising the hands up to the shoulders or the ear lobes and extending the fingers. It has not been authentically proven from the Messenger (May peace and blessings be upon him) to face the hands towards Qiblah whilst doing this.

The Qiyam (Standing)

The Qiyam is a pillar of the obligatory Salaah and a Sunnah for the optional Salaahs. The sick and those who need to do so may use a stick or lean on a wall to aid them in Salaah if necessary.

There is no authentic evidence indicating where the Messenger (May Peace and Blessings be upon him) would look in his Salaah. The Qiyam should be done in an upright posture, without joining the feet, as doing so is contradictory to the Sunnah. If the prayer is prolonged a person may alternate between leaning on either (foot).

The Opening Supplication and the Recitation of the Prayer

Beginning the Salaah with an opening Dua is a Sunnah. It is also a Sunnah to vary the opening Duas from time to time. Thereafter, a person should ask Allah for refuge from the cursed shaytaan by reciting:

(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)

Followed by:

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

This should be recited inaudibly. A person should join their hands by placing the right hand over the left hand. They may position them anywhere between the belly button and the chest. Thereafter, a person recites Surah Fatiha (Opening surah of the Qur'an) slowly, verse by verse.

A person should recite audibly in the obligatory units of the Fajr prayer and the first two obligatory units of Maghrib and Isha prayers. At the end of Surah Fatiha the Imam and those praying with him should say "Aameen" loudly. Those behind the Imam should not recite Surah Fatiha during the audible prayers, except in those units where recitation is done quietly according to the most correct opinion.

After Surah Fatiha has been recited any portion of the Quran, which is found to be easy may be recited. In the Fajr prayer a person should recite from the Mufasssal surahs, which according to an opinion amongst the scholars, are between surah Qaf and Surah Nas. The short or medium length Surahs should be recited in the Maghrib prayers and the medium length Surahs should be recited in other prayers. To recite from the long Surahs during Fajr and Maghrib is also a Sunnah. It is also disliked to lengthen the Isha prayer and it is prescribed to shorten the recitation whilst travelling.

Reciting an entire surah in each unit of prayer is Sunnah, however, there is no problem in dividing a Surah and reciting it over two or more units of prayer on rare occasions.

Khushoo' (Humility and Attentiveness) in the Prayer

Khushoo' (humility and attentiveness) is the heart and soul of the Salaah. The Salaah becomes difficult for the person who doesn't have Khushoo' and it is amongst the characteristics of the successful believers.

Ruku' (Bowing)

A person then performs the Ruku' by saying “الله أكبر” whilst raising the hands as is done at the beginning of the Salaah. According to the most correct opinion, saying the Takbir is a Sunnah during each movement within the Salaah. The raising of the hands (Raf'ul yadain) is done in four places during the Salaah. These are the following; the initial Takbir, before Ruku' (bowing), after rising from Ruku' (bowing) and when standing for the third unit of Salaah.

Those praying behind the Imam should bow down after the Imam, as doing so is a Sunnah. In Ruku' the back should be kept straight without raising the head or lowering it excessively. The hands should be placed on the knees, clasping them with the fingers spread.

Lengthening the Ruku' is a Sunnah and it is not permissible to recite from the Quran during the Ruku', however, the Dua to be recited is:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

“Glory to my Lord the Exalted,” three times, and it is good to say it ten times. Other authentically reported invocations for the Ruku' (bowing) are:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Glory is to You, O Allah, our Lord, and praise is Yours. O Allah, forgive me.

سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Glory (to You), Most Holy (are You), Lord of the angels and the Spirit (Jibreel).

سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ، وَالْعَظَمَةِ

Glory is to You, Master of power, of dominion, of majesty and greatness.

Personal supplications can be made during the Ruku'. Thereafter, a person rises from the bowing position, saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah hears whoever praises Him. This is specifically for the Imam and the person praying alone. As for those praying behind the Imam, they should say:

رَبَّنَا وَلَكَ الْحَمْدُ

“Our Lord, praise is Yours”

Sujood (Prostration)

A person then goes into prostration and has the choice to put their hands on the ground before their knees or vice versa, depending on their circumstances. The prostration must be performed on “seven limbs”; The forehead and nose, both hands, both knees and both feet, separating the thighs and not allowing the stomach to touch other parts of the body and joining the fingers and directing them towards the Qiblah whilst reciting:

سُبْحَانَ رَبِّيَ الْأَعْلَى

‘Glory is to my Lord, the Most High,’ three times, and if it is increased to ten then that is good. Prostration is the greatest position for making supplications.

Sitting between the Two Prostrations

Thereafter, a person goes into the sitting position, which is in between the two prostrations. It is Sunnah to sit in the Iftirash position, which is to place the right foot in an upright position whilst directing the toes towards the Qiblah and spreading out the left foot in a way which makes it easy to sit on. A person can also sit on both heels with both feet in the upright position, with their toes pointing towards the Qiblah. This position is called the Al-Iqaa'l position.

Between the two prostrations a person recites the following:

رَبِّ اغْفِرْ لِي

My Lord, forgive me.

Thereafter, the second prostration is the same as the first and the second unit of Salaah is the same as the first. The only difference is that the opening supplication is not mentioned in the second unit and the length of the recitation is halved in the second unit in comparison to the first unit.

Tashahhud

A person then rises for the second unit by pushing down on the floor with their hands.

Thereafter they sit for the first Tashahhud, they should sit in the Iftiraash position after the second unit.

Tashahhud is one of the obligations of Salaah, so, the Salaah is broken if the Tashahhud is left out intentionally. If it is missed accidentally then a Sajdah Sahw (prostration of forgetfulness) should be performed. If someone stands up for the third unit without performing the Tashahhud and stands up straight, then they should not return to the Tashahhud after remembering that they missed the Tashahhud and should continue with the third unit of the prayer.

Extending the finger is prescribed in the first and last Tashahhud, however, moving it is not established from the Prophet of Allah (May peace and blessings be upon him). Salah upon the Prophet of Allah (May peace and blessings be upon him) is not to be said in the first tashahhud.

The most authentic form of the supplication to be recited in the Tashahud as authentically reported from the messenger of Allah (May Peace and Blessings be upon him) is as follows:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

All greetings of humility are for Allah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and His Messenger.

To send Salawaat and Salaam upon the Prophet of Allah (May peace and blessings be upon him) is a Sunnah in the last tashahud before the taslim (last rite of the prayer) and can be said as follows:

"اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ".

O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious.

At the end of the final Tashahud, a person supplicates and the most emphasized supplications is:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ".

O Allah, I seek refuge in You from the punishment of the Hell-fire, and from the punishment of grave, and from the trials of life and death, and from the evil of the trial of the False Messiah.

The last tashahud is one of the pillars of the Salah.

Tasleem

At the end of the Tashahud he makes Salaam to the right and then to the left. The first salaam is obligatory and the second is a Sunnah. Both Salaams are recited as follows:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“May peace and Allaah’s Mercy be upon you”.

It is Sunnah to make Salaam to the right by turning the head in a way that those behind can see the right cheek and (then) left so that those behind can see the left cheek.

Description of the Prophet's Fasting, Seclusion (I'tikaaf) and Night Prayer

The Ruling of Saum (Fasting)

Saum is the fourth pillar of Islam and whoever abandons fasting without an excuse, has committed a major sin.

It is prohibited to precede Ramadan by fasting one or two days, except for someone who is in the habit of fasting particular days or the one who has to make Kaffarah (Compensation) or the one who is making Qada (Making up for a missed fast).

The Start of Ramadan

It is only considered the beginning of Ramadan with the sighting of the moon, which is also the case with the end of Ramadan. It is not based on calculations or by the phase of the moon. The scholars by consensus agree that the sighting of the crescent must come from at least two trustworthy witnesses. No specific Dhikr (Remembrance) has been established from the Messenger of Allah (May peace and blessings be upon him) at the event of sighting the crescent.

Intention

It is compulsory to make an intention in the night, prior to the performance of obligatory fasts, whereas with optional fasts, if the intention is made at any time of the day, before the sun reaches its zenith, then the correct opinion is that a person has the reward of the whole day. If a person intends the iftaar (breaking the fast), they have broken their fast, even if they have not eaten or drank something.

Refraining from those things that break a person's Fast

It is obligatory to refrain from all things that nullify the fast from the start of Fajr until sunset, such as eating food, drinking and having sexual relations. According to the general agreement of the scholars, if a person eats or drinks deliberately and knowingly then their fast is broken, even if they have consumed something small.

Taking normal or nutritional injections has the same ruling as eating and drinking.

It is permissible to do the following; Taste food without swallowing, use an oxygen mask for breathing, use Kohl (antimony) and eye and ear drops. However it is not allowed to use nose drops.

Vomiting intentionally or unintentionally does not break the fast according to the most correct opinion. Hijama (cupping), blood transfer, nose bleeds and bleeding wounds do not break the fast but it is best to delay blood transfer and hijama until the night so that the body doesn't become weak. Injecting in other than the vein does not break the fast.

Iftaar (Breaking the Fast)

Making Dua is prescribed at the moment of breaking the fast whether or not it is done facing the Qiblah or raising the hands. It is prescribed to break the fast by eating before drinking and choosing the ripe date over the dry date, but if these items are unavailable, water should be drunk in sips. The continual fast where the iftaar is delayed until just before the beginning of fajr or the continuation of a fast into the second or third day is prohibited according to an agreement of the scholars. Providing food for the fasting person with which to break his fast is recommended according to a consensus, although the ahadith (narrations) in regards to its virtue are not authentic.

Hastening the Iftaar (Breaking of the Fast)

It is a recommended Sunnah to hasten the Iftaar (breaking of the fast). Hastening the Iftaar means; to break the fast after being sure that the sun has set and not whilst in doubt of the setting of the sun.

If someone hastened and broke his fast and realised thereafter, that they had eaten before sunset due to it being overcast, then their fast is still valid according to the most correct opinion.

Suhoor (Pre-Dawn Meal)

It is a Sunnah to delay the Suhoor to the last portion of the night. There are blessings in Suhoor as it gives the fasting person energy to perform acts of worship throughout the day, such as reciting the Quran, being obedient, connecting the ties of kinship and other good deeds.

Fasting of the People who have a Valid Excuse

The traveller has the option to either fast or not, according to his condition. An old person does not need to fast, but instead they should feed a Miskeen (Poor person) as a substitute for each day missed {based upon this, the person who has an illness and is not expected to recover is given the same ruling}.

The sick and the traveller make up for their missed fasts without having to feed a Miskeen.

It is obligatory on the breastfeeding and pregnant women to make up fasts missed, and it is safer and more precautionous for them to feed a Miskeen (Poor person) as a substitute for each day missed in addition to making up for it (after breastfeeding or their pregnancy).

The one who has sexual intercourse during the daylight hours of Ramadan must make up for it and must expiate for it¹. This is the case for both the man and the woman if she did not protest.

¹ The expiation is : One frees a slave and if not able then fast two consecutive months and if not able to then feed sixty miskeen.

I'tikaaf (Seclusion in the Masjid)

I'tikaaf (seclusion in the masjid) may be done at the beginning, middle and end of Ramadan and it is a Sunnah according to a consensus. It is best to perform I'tikaaf at the end of Ramadan. There is no limit to the maximum number of days for I'tikaaf but the minimum time for I'tikaaf is an hour.

I'tikaaf begins before the sunset of the 21st night of Ramadan and finishes on the night of Eid (the night proceeding the day of Eid). During I'tikaaf the Mu'takif (person performing I'tikaaf) should busy himself in the remembrance of Allah, His worship, His obedience and in seeking beneficial knowledge.

The Mu'takif is not allowed to have intimate physical contact with his wife. However, the Mu'takif is allowed to touch his wife. Sexual intercourse renders the I'tikaaf null and void.

The Mu'takif is allowed to exit the place of I'tikaaf due to a necessity without prolonging his leave. I'tikaaf may be done outside of Ramadan and may be done without fasting.

The Night Prayer

The Qiyamul layl (The Night Prayer) should be prayed in units of two. There is no limit to the maximum number of units but it is best to pray eleven units of prayer.

It is best to perform the Night Prayer during Ramadan in congregation, and it is best for the Qunoot (Supplication) to be the length of Surah Buruj or a little longer. The Night Prayer may be performed in the beginning, middle or the last portion of the night.

The Witr prayer (The odd-numbered prayer) should be prayed as one unit of prayer and if a person prefers he can pray in three units.

There is no problem in reciting from the mushaf (copy of the Qur'an) whilst standing in the night Prayer. The supplications in the Qunoot should be made with comprehensive invocations but without excessiveness.